

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 24.—Vol. XVI.

Saturday, June 17, 1854.

Price One Penny.

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN FARMER HUNTER AND JOSEPH BROWN.

(Continued from page 349.)

Farm. H. Well, tell us how he got on with his vision.

J. B. He was informed that none of the denominations were right, and that he must not join any of them.

Farm. H. Well, how did he get on then?

J. B. He was satisfied in his mind concerning the religious sects of the day, so that he had no further trouble on that point. In September, 1823, which was about three years after he had the first revelation, an angel appeared to him three times in one night, and told him that God had a work for him to do, and that his name should be known for good and evil in all nations. The angel also told him that there was a book written on gold plates hid in the earth. This book contained the history of the ancient inhabitants of America, the ancestors of the American Indians, showing that they belonged mostly to the tribe of Joseph, and had the Gospel and Prophets, and Apostles among them, the same as the Jews had. This book was written in a language which was not known to the world when Joseph Smith received these revelations. With the plates were also hid two stones set in silver bows, and fastened to a breastplate. These stones were called Urim and Thummim. You've read, in the Bible, of the Jewish priests using the Urim and Thummim.

Farm. H. Why, yes, I have read of that. What was it for?

J. B. To obtain knowledge from God. There are many ways of obtaining revelations from God. Joseph Smith, not knowing the language in which the plates were written, translated them by means of the Urim and Thummim, hid up with the plates.

Farm. H. And did Joe Smith really get these plates, and translate them?

J. B. Yes, after the angel had shown him where they were. The translation was published in the year 1830, and called the Book of Mormon.

Farm. H. Oh, and how came the plates hid in the earth?

J. B. An ancient Prophet, named Moroni, son of Mormon, after whom the Book of Mormon was named, hid them up by commandment of the Lord, with a promise that they should come forth in the last days to be a mighty instrument in accomplishing the Lord's purposes.

Farm. H. Well, did Joe get any more information from the angel?

J. B. Yes, the angel told him that the time was at hand when the Lord was going to do a mighty and marvellous work on the earth, in sending his Gospel in purity as at first through the earth, as a last warning, and that then the Lord would send famines and plagues and pestilences and wars upon the earth, and de-

troy the wicked, who would not obey the Gospel. Joseph Smith also received much information from the Lord, at different times, instructing him in the things of the Gospel, and the way to build up His Church.

Farm. H. Humph! This is rather a different tale to what I heard from Mr. Jackson.

J. B. I've no doubt it is, sir.

Farm. H. Well, which must I believe? You can't both be right.

J. B. You must believe which you please, sir. I can't judge for you.

Farm. H. I don't think either of you would tell me a downright lie. But it seems to me as if I must believe Mr. Jackson's side of the question. He has more means of getting to the bottom of what's going on in the world than you have. I believe you're deceived, Brown. I hope you'll give up your foolish notions, and leave the Mormon society, like a sensible man.

J. B. Whatever you may think, sir, won't convince me that I have not obeyed the Gospel of Christ, nor that Joseph Smith was an impostor. I know too much about the matter for that.

Farm. H. Joe Smith was a deceiver, you may depend on it. Mr. Jackson is a well-informed and learned man, and he told me no end of disgraceful things of Joe Smith. I say again, Brown, depend on it, he was a very bad man, and bad came of him, and bad will come of you if you don't forsake those Mormonites.

J. B. It's just as possible for Mr. Jackson to be wrong as for anybody else. There never was a man of God lived, but what had plenty of enemies who wouldn't stick at swearing their lives against him. Jesus Christ himself was continually persecuted and evil-spoken of, and at last crucified. And as if his enemies couldn't let him alone when he was dead, they said that instead of his body being resurrected, his disciples stole it away while the guard of soldiers slept. Joseph Smith was treated in the same spirit, from the first time that it was talked that he had had a revelation from God. His character was everywhere misrepresented, and his actions and teachings were everywhere misconstrued. And you are well aware that in such a situation it would be very difficult for even an angel to bear a good character by common report. Yes, sir, Joseph Smith, like the Christians of old, was every-

where spoken against, and that principally by those who professed to be religious, and even preachers like Mr. Jackson. I was not, as you know very well, personally acquainted with Joseph Smith, but I have heard, time and again, many who were personally acquainted with him, bear testimony that he was as good a man as ever lived.

Farm. H. Oh, of course his friends say he was a good man.

J. B. And who are more qualified to testify of a man's character than those who are with him by night and by day, and have plenty of opportunities to know his actions public and private, and the motives which govern him! But as far as I was concerned, I never troubled myself particularly about Joseph Smith's character. I could see that the principles he taught were good, and, if practised by men, would bring happiness greater than is known on the earth. And by obeying those principles, I received the gift of the Holy Ghost, whereby I knew that they were true. As to the character of Joseph Smith, I believe he tried his best to live according to the principles of the Gospel. And every man ought to do the same, instead of pulling his neighbour's character to pieces. But after all our trying, sir, the best of us are no better than we should be in the sight of God, but in the sight of man we are often made to appear anything but what we really are—the good and the virtuous are frequently said to be deceivers and impostors, whilst the longfaced hypocrite is often lauded to the skies as the most righteous and excellent of men.

Farm. H. I know we do not always hear the truth about men.

J. B. And for that reason we should be the more careful how we pass judgment on their character. The popular character of a man is frequently just the reverse of his real character. The popular idea of the character of Jesus Christ was anything but true. "Crucify him, crucify him," said the people, edged on by the priests, when he was no criminal, sir, but the Saviour of the world.

Farm. H. That might be true about Jesus, but I understand that Joe Smith was a money-digger.

J. B. And what if he was, sir? Don't we all dig for money? Haven't I dug for money ever since I first worked for you? yet you have never told me that it was a

disgrace to me, and I question if you ever would have thought it was a disgrace to Joseph Smith, if it had not been for Mr. Jackson.

Farm. H. Yes, but Joe Smith used to dig in the ground for money which he said was hid there, to deceive people.

J. B. He did nothing of the kind, sir.

Farm. H. Well, then, how did such a thing get out about him?

J. B. A gentleman who employed Joseph Smith for a time, heard something about a silver mine being once opened on the estate he owned, by the Spaniards, and he set some men to dig in the hope of finding the mine. Joseph Smith was among the men who worked at this digging, but he was so convinced of the folly of the undertaking, that he persuaded his employer to give it up.

(To be concluded in our next.)

UTAH'S PRIVILEGES, AND CONGRESS.

(From the "New York Herald," May 9th.)

Washington, May 4, 1854.

The House went into Committee on Territorial business, and took up the bill to establish the office of Surveyor General, and granting donations of land to actual settlers in Utah.

On motion of Mr. DISNEY, (dem.) of Ohio, the first section was amended to read, "to every white male citizen of the United States, or every white male citizen above twenty-one years of age who declared his intention to become a citizen, and who is now a resident of said Territory, or who, prior to January 1, 1858, shall remove to and settle in the said Territory, and continue to reside therein, shall be donated one hundred and sixty acres of land, on condition of actual settlement and cultivation for not less than four years."

Mr. BERNHISEL, (dem.) of Utah, moved to strike out the following proviso:—"That the benefits of this act shall not be extended to any person who shall now, or at any time hereafter, be the husband of more than one wife."

Mr. HAVEN, (dem.) of N. Y., hoped the amendment would prevail. He did not desire, by any legislation, to recognize any such imputation as that.

Mr. LETCHER, (whig) of Ky., thought it would be well to let the proviso alone. The only objection was, the committee did not apply the restriction to the Surveyor General, who is to receive a salary of three thousand dollars a-year. He could not understand why that officer was to be allowed half-a-dozen wives, while the restriction is to be applied to actual settlers. Why should they be punished? (Laughter.)

Mr. DAVIS, (dem.) of R. I., saw no morality in making the distinction in the proviso, as the word white had been inserted in the bill, thus legislating against the coloured man. He would as soon that Utah with its polygamy should come into the Union as that a slave State should be admitted. The former was not so great a concentration of evil as the latter, which allows promiscuous concubinage.

Mr. SMITH, (dem.) of Va., said it surprised him to hear a gentleman, who was never in a Slave State, discoursing *ex cathedra* on the character of the institution of slavery. The gentleman spoke as though a common and indiscriminate sexual intercourse exists. He would have the member know the tie of marriage is, in many respects and to a greater extent, as sacredly observed among the negroes of the South as among the people from whom the member comes. He did not hesitate to say that the crime of incontinence is as rare in any Southern State as in the great State of Rhode Island. If the member was prepared to justify a man having as many wives as he can maintain, let him go home and justify himself before his constituents.

Mr. COBB, (dem.) of Ala., desired to propound a question to the delegate from Utah. Did the gentleman think that this proviso would impose a hardship on any considerable number of people residing in the territory? He believed it was a wholesome provision, that no man could have more than one wife at one time.

Mr. BERNHISEL replied it would operate on a considerable number of the people of Utah. The more wives a man has the

more land he requires to support them. (Laughter.)

Mr. GIDDINGS, (abolitionist) of Ohio, said they should deal out the same measure of justice to all. For weeks and months from the commencement of the discussion on the Nebraska question till now, not a Southern man had spoken, but who had censured, condemned and repudiated all attempts to interfere with the domestic institutions of any territory. He did not understand this changing of position first to the right, then to the left, at the command of some drill sergeant. He was in favour of the proviso taken as an independent question; but he never would consent for a slave territory to form its institutions as it pleases. Why permit persons to go to Nebraska with hundreds of concubines, and not let the people of Utah do as they choose. The Mormons were respectable. Some of them had been his constituents. (Laughter.) When a Mormon marries he does it openly, acknowledges the legitimacy of his children, and schools them. He does not sell his wives and children. No, God forbid! The member from Virginia, (Mr. Smith) said negroes in the South contract marriage. Was he to understand that three millions of slaves can enter into this relation? The man that made that declaration would sell his slaves to-morrow, or do worse. There is no law to protect coloured families from the outrage of a brutal master. If you, he said, will exclude all the immoralities, I will go with you; but I will never consent to admit a Slave State, or legislate to give unlimited power over slaves in the territories, while you restrict the Mormons.

Mr. PHILLIPS, (dem.) of Ala., said he did not rise to reply to the gentleman, for he could not, nor could any man who knew what was due to himself, or the respectability of this House, trust himself to reply to such language as had fallen from the member's lips. He would leave him to his own conscience, and to the reprobation of his constituents, and if neither of them would serve as a monitor, he should not undertake either to correct or counsel him. He rose for the purpose of expressing his entire concurrence in the motion to strike out the proviso. There was no precedent for such proviso in the legislation of this country. It was another step on towards the centralization of this government, of which Congress has lately

given some strong evidences. We are not only undertaking to regulate the industry of the country, and become general almoners, but to regulate its morality. Congress has nothing to do with the morals of Utah; it was not proper for the government to make the inquiry as to whether a man has more than one wife. How is that fact to be ascertained? To what husband is the inquiry to be entrusted? It is out of place and inopportune, and without legislative precedent.

Mr. CAMPBELL, (free soil) of Ohio, was not very particular whether the proviso should be retained or not. He believed in the doctrine that Congress has the right to intervene in all that pertains to the welfare and morals of those who may settle in the territories. He believed every State has made it a high moral offence for a man to have more than one wife.

* * * * *

Mr. STEPHENS resumed, and spoke on the amendment pending, taking the ground that the constitution denies to Congress the power to legislate on the subject of morals. He would grant land to settlers in Utah, as he would to those in other territories, without restrictions. Criminals in Utah, are amenable to the laws of that Territory not of Congress.

Mr. GERRIT SMITH, (abolitionist) of N. Y., said that if he could believe that marriage is sacredly and legally regarded among the slaves of the South, he would in advance, give up all his opposition to slavery.

Mr. JONES, (dem.) of Tenn., remarked that a few years ago he was speaking in this city to a gentleman about buying slaves, and was informed by him that his negroes were married by a Catholic priest, and he would not sell them unless the priest would accompany them. He supposed the gentleman from New York would consider that a legal marriage. He (Jones) had seen slaves married.

Mr. SMITH resumed—There was a case reported in Maryland. The slave was acquitted of bigamy on the ground that he had no legal right to marry, even once. He held the sole legitimate office of civil government is to protect persons and property. Polygamy is an essential part of the Mormon religion, and is of extensive usage in Utah. It is not competent for a civil government to invade directly the religion of any subject. That religion may, however, be indirectly affected by

legislation, and that legislation not blame-worthy; but the question was, whether polygamy does not affect natural rights? The right of a woman to one husband, and a husband to one wife, is a great sacred right which government may not so invade. He held to the wisdom of the Maker in this particular. The good book says, "God made them male and female"—not females and male. But to those who do not subscribe to Divine authority he would point to the census of the world, which shows there is equally one man for every woman. We must, therefore, condemn bigamy.

Mr. DISNEY said the bill, as originally submitted to the Committee of Public Lands, did not contain the existing proviso, and it was inserted during his absence. In reply to Mr. Letcher, he explained why the wife restriction was not applied to the Surveyor General. That officer is to render an equivalent for the salary, while the settlers are to have the lands given to them. Polygamy is a local institution in Utah. There was no express law to that effect, but the statutes recognise the existence of it in every way. He held in his hand the volume containing the information. It was proper he should add that incontinence was prohibited in the same code.

Mr. SIMONS, (whig) of N. J., was opposed to striking out the proviso, for two important reasons. The ordinance of '87, which received the sanction of the old Confederation, contains a list of civil and individual rights, among which are religion, morality and education, the basis of all free institutions, and this very ordinance was afterwards extended over the Territory of Mississippi, with the exception of the slavery prohibition. If the gentleman from Georgia will look at history, he will see that Asia has not been civilized because of bigamy. It looks bad for Congress to increase an institution at war with republican institutions.

Mr. MILLISON, (dem.) of Va., was unwilling the statutes of this confederacy should contain the admission that there is an institution here allowing a husband to have more than one wife. The retention of this proviso is an admission of the weakness of Congress to apply a remedy. Have we no further control over profligacy than by withholding largesses and bounties? Have we not the right to extend our criminal laws there? How can

a man be the husband of more than one wife? If in the territory of Utah, a man can have more than one wife, it is only because Congress authorizes or establishes the law; Congress having reserved to itself the right to revise the laws of the Territory, none disapproved by Congress can remain in force. Until Congress sanctions that law no man there has a right to more than one wife.

Mr. PARKER, (whig) of Ia., approved of all the gentleman had said, except as to striking out the proviso. Did not the gentleman take it for granted Virginia does not tolerate polygamy?

Mr. MILLISON—Certainly.

Mr. PARKER resumed, saying, then they perfectly agreed. He was retaining the proviso for the purpose of discouraging polygamy. The bill discriminates between married men and single men, and this proviso says a man shall not have more than one wife. Where, then, is the injustice in saying a man shall not have more than one wife? He was against polygamy, tooth and nail.

Mr. BENSON, (whig) of Me., called attention to the law organizing the Utah Territory, and specially to that part which says all laws passed by the Legislative Assembly and the government shall be submitted to Congress, and if disapproved shall be null and of no effect.

Mr. WALSH, (dem.) of N. Y., said a young man who could support a wife should get one. Some gentlemen on this floor reminded him of a hurdy-gurdy set to a single tune. There was not a solitary question brought up but they heard a drivelling sermon on abolition. He was in favour of striking out the proviso. There could be no propriety at this time, when they saw that territory filling up with an industrious population, to create a feeling which would alienate them from the republic. The history of these people is one of outrage, wrong, and oppression, and now they have removed from the limits of narrow bigotry, they, with a single exception, are as good citizens and as faithful to the constitution as citizens of any of the States. Time, example, and good precept will do more for them than law. In less than a dozen years the Mormons will be the most powerful sect in America.

Mr. KEAN, (whig) of N. C., regarded bigamy as heinous; but a few years ago Congress organized government for those

who practice this crime. They had a full opportunity of attacking the vice in a direct form. He was in favour of striking out the proviso. The House proposed to give lands in the Homestead bill to fugitives from all parts of the world without moral restrictions, and why apply it to this measure? When the crime of bigamy is taken hold of they should prescribe a law for its punishment. In some States it is visited with death—and he believed this punishment was suited to the crime.

Mr. CAMPBELL remarked that Congress has the right to say you shall not have the public lands if you violate private and public morals.

Mr. GOODRICH, (whig) of Mass., was not so much troubled about invidious distinctions as the gentleman from North Carolina. He would go with him in any direct mode of striking out the crime. But the House will not as effectually reach it by law as by retaining this proviso. He wished to keep it in the bill, to reach the transgressors, if they are not beyond the moral power of the government.

Mr. TAYLOR moved an amendment to strike out "one wife," and say "not more than two wives"—(laughter)—and gave the reasons why he could not vote to strike out the proviso.

Mr. READY, (whig) of Tenn., offered an amendment, to the effect that any man having more than one wife living shall forfeit his rights under this act. His object was to eradicate this evil of bigamy by the roots. (Excessive and long continued laughter.) He regarded it as an excrescence on the body politic. (Renewed "ha! ha's!") Congress has power to interfere with the whole subject.

Mr. Ready's amendment was adopted.

Mr. WALBRIDGE, (dem.) of N. Y., said he understood from the reading of the act organizing the territory of Utah, that any act disapproved of by Congress is null and void. Entertaining the opinion that polygamy is hostile to our republican institutions, he should vote directly against the Utah law which sanctions it, and was in favour of striking out the proviso in this bill.

Mr. BERNHISEL, interrupting, said there is no statute on the subject of polygamy. It is an ecclesiastical law.

Mr. WALBRIDGE—That being the case, and no opportunity to vote directly, disapproving the law, I shall change my position and stand by the proviso.

Mr. LYON, (ind.) of N. Y.—The true consideration of this subject should call forth the patriotism of every man present. The enormity of paganism needs only to be seen to be hated. When men delude our daughters and debauch our wives, and government stoops so low as to give a bounty to the damnable institution, no decent citizen will go to Utah. These Turks will fill their harems with the lovely women of New England, and from the Savannahs of the South, provided they have wealth enough to accomplish their purposes. The only way to destroy the cockatrice is to break the eggs. Go to the Sultan, with his three hundred and sixty women, and witness the infanticides. Do you suppose he has got but five children with so many wives. (Laughter.) The crime is truly of a degrading description. The bodies of dead infants float on the waves of the Bosphorus. If you fasten this black spot on the way to the Pacific you will make posterity curse you to the latest period of time. It is for us not to legislate for a day. Men may die here and crumble into dust, but principles will live long after we are gone. Gentlemen had said these persecuted and martyred people would leave the Territory provided they shall not come under Christianity, as we understand it. But what did our blessed Saviour say? Did he sanction the conduct of Solomon? No. A new dispensation came, the old having been fulfilled, and a light went out from Jerusalem, where the Saviour was born, which brought the day of progress, under whose sun we are now basking. You cannot point out a nation, though they imported their women, which has not been enervated and degraded by polygamy. Who carried their standard to the gates of Vienna? The Croats, Hungarians, and Poles, who have never entered into the filth of that institution.

Cries of "Good, good," "Well done."

Mr. PARKER said—The voices of all the members are against it. Even the delegate from Utah, so far as he knew, had never uttered a word in favour of it anywhere.

Mr. HUGHES, (dem.) of N. Y., moved an amendment, withholding the donation from any man who has more than one woman as his wife under colour of law, and it was adopted.

Several other gentlemen participated in the debate.

Mr. LETCHER offered an amendment—"Provided the benefits of this act shall not extend to any person whosoever." (Laughter.) If this should be adopted he would vote for the bill; if not, he would vote against it. As time is precious, there being but two days remaining for the consideration of territorial matters, and as the Committee on Territories are hatching bills every night, the sooner this bill is disposed of the better.

Mr. DISNEY remarked the amendment might possibly defeat the bill altogether, including the provision for the appoint-

(To be concluded in our next.)

ment of a Surveyor-General. The mind of the gentleman was limited to a single point.

Mr. LETCHER replied his object was to destroy the bill. When the gentleman again undertook to allude to him, he must allude to the fact as it occurred.

Mr. DISNEY said he should. If the committee are disposed to defeat the bill, let them do it.

Without coming to a conclusion on the proviso under discussion, the committee rose and the House adjourned.

HISTORY OF JOSEPH SMITH.

(Continued from page 342.)

[October, 1838.]

General Parks wrote General Atchison from Brigade Head Quarters, five miles from De Witt, Carroll County—

Sir—Immediately after my express to you by Mr. Warder was sent, I proceeded to this place, which I reached yesterday, with two companies of mounted men from Ray. I ordered Colonel Jones to call out three companies from this county, to hold themselves in readiness to join me at Carrollton on the 5th instant, which order has not been carried into effect. None of Carroll Regiment is with me.

On arriving in the vicinity of De Witt, I found a body of armed men, under the command of Dr. Austin, encamped near De Witt, besieging that place, to the number of two or three hundred, with a piece of artillery ready to attack the town of De Witt. On the other side, Hinkle has in that place three or four hundred Mormons to defend it, and says he will die before he is driven from thence.

On the 4th instant they had a skirmish—fifteen or thirty guns fired on both sides, one man from Saline wounded in the hip.

The Mormons are at this time too strong, and no attack is expected before Wednesday or Thursday next, at which time Dr. Austin hopes his forces will amount to five hundred men, when he will make a second attempt on the town of De Witt, with small arms and cannon. In this posture of affairs, I can do nothing but negotiate between the parties until further aid is sent me.

I received your friendly letter of the 5th instant, by Mr. Warder, authorising me to call on General Doniphan, which call I have made on him for five companies from Platte,

Clay, and Clinton, with two companies I ordered from Livingston, of which I doubt whether these last will come; if they do, I think I will have a force sufficient to manage these belligerents. Should these troops arrive here in time, I hope to be able to prevent bloodshed. Nothing seems so much in demand here (to hear the Carroll County men talk) as Mormon scalps; as yet they are scarce. I believe Hinkle, with the present force and position, will beat Austin with five hundred of his troops. The Mormons say they will die, before they will be driven out, &c. As yet they have acted on the defensive as far as I can learn. It is my settled opinion, the Mormons will have no rest until they leave; whether they will or not, time only can tell.

H. G. PARKS.

Under the same date, from the camp near De Witt, eleven blood-thirsty fellows, viz., Congrave Jackson, Larkin H. Woods, Thomas Jackson, Rolla M. Davies, James Jackson, junior, Johnson Jackson, John L. Tomlin, Sidney S. Woods, Geo. Crigler, W. L. Banks, and Whitfield Dicken, wrote a most inflammatory, lying, and murderous communication to the citizens of Howard County, calling upon them, as friends and fellow citizens, to come to their immediate rescue, as the "Mormons" were then firing upon them, and they would have to act on the defensive until they could procure more assistance.

A. C. Woods, a citizen of Howard County, made a certificate to the same lies, which he gathered in the mob camp; he did not go into De Witt, or take any

trouble to learn the truth of what he certified. While the people will lie, and the authorities will uphold them, what justice can honest men expect?

Tuesday 9th. General Clark wrote the Governor, from Boonville, that the names subscribed to the enclosed paper (as before stated, 7th instant,) are worthy, prudent, and patriotic citizens of Howard County; men who would leave their families and everything dear, and go to a foreign county to seek the blood of innocent men, women, and children! If this constitute "worth, prudence, and patriotism," let me be worthless, imprudent, and unpatriotic.

The messenger, Mr. Caldwell, who had been despatched to the Governor for assistance, returned, but instead of receiving any aid or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out."

About this time a mob, commanded by Hyrum Standly, took Smith Humphrey's goods out of his house, and said Standly set fire to Humphrey's house and burned it before his eyes, and ordered him to leave the place forthwith, which he did by fleeing from De Witt to Caldwell County. The mob had sent to Jackson County and got a cannon, powder, and balls, and bodies of armed men had gathered in, to aid them, from Ray, Saline, Howard, Livingston, Clinton, Clay, Platte, and other parts of the State, and a man by the name of Jackson from Howard County was appointed their leader.

The Saints were forbid to go out of the town, under pain of death, and were shot at when they attempted to go out to get food, of which they were destitute. As fast as their cattle, horses, or other property got where the mob could get hold of it, it was taken as spoil. By these outrages the brethren were obliged, most of them, to live in wagons or tents:

(To be continued.)

Application had been made to the judge of the Circuit Court, for protection, who ordered out two companies of Militia, one commanded by Captain Bogart, a Methodist priest, and mobocrat of the deepest die; the whole under the command of General Parks, another mobber, if his letters speak his feelings, and his actions did not belie him, for he never made the first attempt to disperse the mob, and when asked the reason of his conduct, he always replied that Bogart and his company were mutinous and mobocratic, that he dare not attempt a dispersion of the mob. Two other principal men of the mob were Major Ashly, *Member of the Legislature*, and Cercil (Sashiel) Woods, a *Presbyterian Clergyman*.

General Parks informed us that a greater part of his men under Captain Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could offer us no assistance.

We had now no hopes whatever, of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted, and we being wearied out, by continually standing on guard, and watching the movements of our enemies, who, during the time I was there, fired at us a great many times. Some of the brethren died for the common necessities of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since, prevailed to such an extent in Upper Missouri; men, too, who were virtuous, and against whom no legal process could for one moment be sustained, but who, in consequence of their love to God, attachment to His cause, and their determination to keep the faith, were thus brought to an untimely grave.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 17, 1854.

CONGRESS AND UTAH.—The proceedings of Congress, relative to the appropriation of land in Utah to actual settlers, as given on another page, are not void of interest, affecting as they do the advantages rightfully belonging to the Saints in that territory.

It is evident that Polygamy, as it exists in Utah, is a knotty subject for Congress to handle, and presents obstacles which do not admit of honourable legislation, and, at the same time, allow Congress-men the free indulgence of their unscriptural and bigoted prejudices. The struggle that is to decide whether constitutional right, or the religious superstition of men in high places, shall be maintained, may be a sanguinary one, but the decision must sooner or later be made, and in either case important results will follow. The future is indeed portentous, when viewed in connexion with a growing people, occupying a most important geographical position, and reviving ancient institutions based upon divine revelation, which are directly opposed to the sordid notions of those who claim to have political jurisdiction over that people. It is written that "the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid," a saying most literally verified whenever Congress attempts to meddle with "Mormon Polygamy" in Utah. The disposition of American Legislators contrasts widely with that of the Almighty, manifested towards the polygamist Abraham, to whom was freely given the length and breadth of the land for the benefit of his polygamic family. In this wise generation, the examples and economy of God are so far eclipsed by, and unworthy of, the true genius of *free* and *liberal* institutions, that men can legislate upon the propriety of directly prohibiting Abraham's seed from inheriting the promise of God.

"But," says one, "do you mean to say that the Mormons are the seed of Abraham!" The Lord once said, "If ye were Abraham's children, ye would do the works of Abraham." And if this rule of judging holds good, the "Mormons" certainly show the greatest family resemblance, and consequently have the strongest claim upon the promise of possessing the soil. Truly this is a day of wonders, when men professing godliness can heap contempt upon those very principles that constituted Abraham's character, and in the face and eyes of his right to the soil, under deed of the Almighty, presume to disinherit his children because they will honour the footsteps of their father. Surely the American government can find no Scriptural precedent, that will afford them the least justification in adopting the proviso in question; but everything to the contrary. It is written—"The meek shall inherit the earth;" but it is very evident the Patriarchs of old would never be allowed to return to the earth and inherit the promises made to them, if the present Gentile governments were to continue. When the good old fathers produce their titles, and assert their rights, they may not consult Congress particularly as to how much each of their children are to have. We are often reminded of the old and rather vulgar adage, that "every dog must have its day," and when the "Father of the faithful" sits in the presidential chair, consulting the interests of his greatly multiplied family, it may be a curiosity to know where our present Congress-men will be, and how much land will be given to them. When the meek do inherit the earth, we imagine there will be many important polygamists to be consulted in governmental affairs, however much they may be taunted, ridiculed and trodden under foot now. The position taken by the Utah delegate, viz., "The more wives a man has, the more land he requires to support them," is perfectly in keeping with the policy and practice of God in His past dealings with His children. If the promise and reward are worth obtaining, they must be lived for, and the principles upon which they are based defended.

The remedy which Congress proposes for polygamy is altogether unique, as though withholding a donation of land, worth £41. 13s. 4d., would do away with that practice, and cause the Saints in Utah to sign over their right to multiply wives. If Congress have not yet learned that "Mormons" think more of their wives than of a petty tract of land, they will no doubt have the privilege of legislating until they do.

A measure more inappropriate, or more foreign to the accomplishment of the object in view, could scarcely be conceived of. Such a policy may serve as a key to the valuation some men place upon their own wives, but it will not count for "Mormons," who look forward to the possession of all things. If such legislation exhibit the acme of wisdom that governs the American nation, the days of her glory are well nigh departed, and to save her, will require restoratives which she alone has not power to apply. Polygamy in Utah is not the result of giving tracts of land, and it will not be removed by withholding them. This being the case, the people of that territory should not be excluded, upon so inconsistent and unjust a pretext, from the common privileges extended to others.

Polygamy, when based upon religious views, eternal hopes, and direct revelation, has a foundation most difficult to raze, even though that foundation should be more imaginary than real. The experience of ages proves that whenever restrictive or oppressive measures are made to bear against conscientious religious views, such measures are recognized as a system of persecution, which only adds firmness to the subjects of it, and a stronger determination to maintain at all hazards those views upon which their eternal destiny appears to them suspended. Such may possibly be the case in the present instance, if other weapons than reason and intelligence are used to uproot that well grounded faith which has become so matured in the people of Utah. They have already endured a series of persecutions which has afforded them ample opportunity to test the merits of those views so peculiar to themselves and former-day Saints, and it is not reasonable to suppose that an orderly, industrious, and a loyal people are so insane that they cannot reason as deliberately and as sensibly upon matters of conscience, as upon civil and political policy.

When Congress will adopt measures that are just and righteous, and bestow they favours without such manifest partiality, they will have less difficulty in suiting their policy to the general prosperity of a great nation.

FOREIGN INTELLIGENCE—*Cape of Good Hope*.—Algoa, April 11, Elder Leonard L. Smith writes. The first organization of the Church at the Cape took place May 23, 1853. Elder Smith left Cape Town the 25th March last, and arrived at Algoa Bay April 4, where he was summoned to appear before a magistrate, April 7, to answer certain trumpery charges made against him, by a person from Cape Town, who had disturbed the Saints' meetings there, and who had been held under bonds by the authorities in consequence. Elder Smith's interview with the magistrate afforded him an opportunity to lay before a company of persons the object of his mission, and the principles he promulgated, which resulted in his obtaining the good wishes of the magistrate, and full permission to preach whenever he pleased. Elder Smith also gives an interesting account of a vision enjoyed by a brother, named Joseph Patterson, in Cape Town, previously to his entering the Church, which fully convinced him of the truth of the Book of Mormon.

Australia.—We have received the *Zion's Watchman*, Nos. 8 and 9, published January 28, from which we learn that a Conference was held in the Old Assembly Rooms, King Street, Sydney, January 1, Elder A. Farnham President. After the usual general resolutions in support of the authorities of the Church were passed President Farnham stated that it was contemplated to start a company for Zion in April, when it was resolved that Elder W. Hyde should take charge of the company. The Elders then gave in their reports. Four Conferences—Sydney, Hunter River, Victoria, and Adelaide, were represented, comprising 5 Seventies, 4 High Priests, 20 Elders, 7 Priests, 4 Teachers, 3 Deacons, 148 members, total 193. One Branch in

the Adelaide Conference was not reported, and consequently is not included in the above returns of officers and members. Twelve had been received in the Hunter River Conference from Wales. The work generally seemed to be spreading in a cheering manner, baptisms being of frequent occurrence. The following appointments were made or confirmed — John S. Eldridge to continue in the South Western section, accompanied by W. Baxter; John McCarthy called to assist James Graham at Moreton Bay; W. Hyde, and Charles Stapley, jun., to continue their labours in the Hunter River District: W. Howell, Newcastle; J. W. Fleming called to the assistance of the President.

ARRIVAL OF ELDER F. D. RICHARDS, AND OTHERS.—We have much pleasure in announcing the arrival, June 4, of Elder Franklin D. Richards, of the Quorum of the Twelve, accompanied by Elders George D. Grant, William H. Kimball, Joseph A. Young, James A. Little, Edmund Ellsworth, and William G. Young, per steamship *Canada*, leaving Boston, May 24. We recognize in these brethren an important acquisition of strength, that will give a fresh impetus to the work of God in the British Isles. The most of them are men of great familiarity with the many important changes and scenes through which the Church has passed nearly from its commencement, and who, in times of emergency, were foremost in protecting and defending the Saints against their enemies, whether of *Christian* mobs, or of the wild savages by whom the Church is at present surrounded in their mountain home. May the power of the Holy Priesthood accompany them in their ministerial labours, and the confidence of the Saints, which may so worthily be bestowed upon them, enable them honourably and successfully as hitherto, to become universal defenders of the cause of righteousness in the earth.

RELIGION IN AMERICA—MORMONISM.

(From the "Tablet," May 13.)

Though originating in America, Mormonism can be no longer regarded as an exclusively American sect. There is a commercial union between America and England which makes it impossible for any religious belief to obtain popularity in the one without diffusing itself through the other. This is certainly the case with Mormonism. It has spread far and wide through England, and set up its tabernacles in the very shadow of the steeples of the Establishment. It has done so with propriety. Mormonism is the natural, and, we might say, the inevitable result of existing Protestantism. The Mormonites have the merit—such as it is—of developing with more candour and intrepidity than any existing body the dogmas that inevitably result from the Protestant principle of private Scriptural interpretation. The Mormonites are accordingly the most thoroughly—the most profoundly Protestant of all religions at present in existence.

This may be easily demonstrated. Protestantism manifests two tendencies—(visible in its very cradle)—a tendency to rationalism, and a tendency to mysticism. Zuinglius may be regarded as the embodiment of the rationalistic principle, and the old Socinians and modern Unitarians are the representatives of Zuinglius. That principle subsequently fructified into the rationalistic and Hegelian doctrines of Germany. Rationalism is not a religion, but a scientific doctrine. It never awakens enthusiasm—it never dares to anticipate popularity—it shrinks into the narrow circle of literary and professional men. Though it appears to flourish in Boston, in America, where one-fifth of the citizens are said to be Unitarians, it sends out no missionaries, makes no proselytes. It is the driest and barrenest branch of the sectarian ramifications.

But if Protestant rationalism be barren, its mysticism is portentously prolific.

Theology, according to mystic Protestantism, is an intuition, not, as in the Catholic Church, a historic and philosophic study. It claims to possess individual inspiration, but in reality a fanatical persuasion which they prefer to knowledge and reason. The spiritual pride, the presumption of Protestantism seems thus to arrogate inspiration as a right. And the brood of error—the new sects—with which Protestant countries are constantly swarming, have their origin in this arrogance.

It is well known that the alpha and omega of the mystics or fanatics of Protestantism is to meditate and read the Sacred Scriptures, from which they profess to imbibe a species of inspiration which they say is the surest guide in spiritual matters. But let it be remembered that the Protestant mystics are fastidious in their selection of the parts of the Bible which they study. They pass cursorily over the narrative and didactic chapters, the Sermon on the Mount and Gospels, in which our duty is clearly laid down, and they eagerly fasten on the prophetic and mysterious chapters, above all on the Apocalypse, and on those passages in particular in the visions of the Evangelist which foreshadow the Millennium. There are a class of Protestants who have a special passion for the doctrine of "Millenarianism"—that is to say, such an interpretation of the Millennium as would imply a state of things by which the Christian revelation should be superseded and swept away, giving place to a different system of things, signified, as they believe, by that new heaven and new earth in which Christ is to reign with His Saints. So long as their imagination clung to something remote and scarce seen in the far-distant future, no social effects were produced. Widely different, however, is the case, where, as with the Fifth Monarchy-man in our civil wars, or the Mormonites in America of the present day, the fanatics conceive the Millennium their besotted dreams have pictured as either immediately to come or actually present.

In America millions are persuaded that a religious renovation is to precede the day of judgment which is at hand. Rappism would never be so universally popular in America if its foundations were not laid wide and deep in Protestant theology. The Millennium will bring heaven upon earth. Now, Rappism brings the souls of the departed upon earth. Thus Rap-

pism is the early dawn of the Millennium. The Saints are coming, and their scouts going before naturally rap at our doors. The whole American world knows that Rappism began in a Methodist family, named Fox, living in Hydesville, New York—a family of Millenarianists.

Without precisely asserting that a complete reconstruction of Christianity is indispensable, many Protestant Clergymen maintain that the present time is one in which Christianity may be expected to assume quite a new moral aspect. They regard the Scriptures as a mine which is not yet half exhausted. Modern Protestants deem themselves more enlightened than Luther and Calvin, as they deem Luther and Calvin more enlightened than St. Thomas or St. Bonaventure. In consequence of "new light," a swarm of principles have shot up of late among them, which are entirely at variance with old Protestantism. They deny the existence of hell, or a place of eternal punishment, and have substituted for it a Protestant *risarcimento* of purgatory, or "place of punishment where some souls suffer for a time before they can go to heaven." They have managed to graft Socialism on Millenarianism, because Socialism proclaims, like Millenarianism, an approaching age of gold—a social revolution of the most important kind. The doctrine of the Millennium props up and gives countenance to the utopia of the Socialists. The "New Jerusalem" of the one is scarcely distinguishable from the improved civil society of the other. There is to be no misery in either—no penury, no vice; and, instead of these, the most perfect harmony will reign among the citizens. The blending of these doctrines is sanctioned by Rappism. Rappism may be said to have risen to the dignity of a religion in America. Rappism has got a creed, the articles of which consist of the theories fashionable at present in society. By the way, a very marked predilection for the doctrines of Rappism is conspicuous in the journals of the Socialists in America. It is lamentable, but no less true, that at this moment in Mountain-*Cor*, in Virginia, the head of the Rappists, who is inspired, they assert, by St. Paul—the medium of that Apostle—is composing a new Pentateuch, which the souls of the departed are dictating to his scribes by knocking on tables and whispering in their ears. This new Pentateuch will be, it

seems, a sort of encyclopedia of all the doctrines of the Socialists—gleaned and garnered from Saint Simon, and Fourier, and Augustus Comte. As proof of their active energy we may mention that at Chicago in Illinois, the Rappists have revived the bank which Proudhon invented, and which flourishes in their hands, though it failed in his. This success, no doubt, arises from the peculiar management which the Rappists have adopted. Instead of an administration consisting like his of distinguished Socialists, there is a committee of directors, of which one-half are living individuals, and one-half are dead men. The latter are merely the souls of deceased Rappists, who devote themselves in the other world to the superintendence of monetary affairs in this. The boisterous amusements of the chase were pursued by the warlike souls of the fiery Scandinavians. The Yankee's paradise is not a hunting-ground, but the management of a bank.

Thus Protestant mysticism—forced out of the Apocalypse—gave birth to the noisy and piebald sects of Millenianists and Rappists, after which, having embraced with genial delight the monster of Socialism, Protestant mysticism gave birth to a new heresy, i. e., Mormonism. It was the boast of Joseph Smith, the founder of Mormonism, that he received his doctrine from Angels. The great mission of all the angels who visited Smith was to announce the Millennium, the approaching reign of peace and universal happiness. The grand mission of Smith was to train up a new people, qualified by what he termed faith and truth, to receive the Lord at His coming. Smith's partizans accordingly are named the "Latter-day Saints." They expect, by adopting the teachings of Smith, to attain to that state which may render them the Lord's chosen people. In short, the doctrine of the Millennium is the basis of Mormonism.

The missionaries of Mormonism are spreading and trying through the isles of Oceanica, where they boast of converting the simple sunburnt islanders in crowds.

[Thus Protestants show no mercy to the Catholics, and, in return, the Catholics father upon the Protestants all the enormities of Socialism, Unitarianism, "Mormonism," &c. The *Tellur* is rather in error in this particular. Let us put him right—Protestantism is the daughter of Catholicism—every one knows that the former descended from the loins of the latter. "Mormonism" has no relation to either, her principles came from above, and her earthly founder never belonged to either Catholicism or Protestantism. The "one thousand three hundred proselytes emigrated from Denmark and the duchies," and the reinstitution of "animal sacrifices" are later news than we have from Utah and the Continent.—Ed.]

In Europe they are likewise multiplying. Not long since one thousand three hundred proselytes emigrated from Denmark and the duchies—forsook their fatherland for the "New Jerusalem" of Deseret and the margins of the Salt Lake.

The union of the practices of Socialism with the doctrines of heresy which constitute Mormonism is not new in Ecclesiastical history. We find it many ages back flourishing in the Manichean sects, and the mediæval sects derived from Manes. We find likewise that, precisely like the modern Protestants, mediæval Catholics were necessitated to use force to extirpate or get rid of those monstrous sects, whose hideous practices and heinous doctrines ordinary human nature shrunk from and revolted at—could not conscientiously tolerate. The Mormonites, however, contend that Protestantism, after proclaiming during ages toleration as the fundamental basis of its teachings, and praising itself as not only friendly to liberty, but built upon it, has no right whatever to persecute its own offspring, the "Latter-day Saints."

It is for the Protestants to get out of the difficulty as best they may. We have seen it somewhere well illustrated by the old story of a party of travellers who, after journeying for a long time, find their number augmented by an individual for whose presence they cannot account, and who turns out at last to be the arch-fiend himself. It is but three hundred years since the "Reformation," and behold the curious company in which Protestants find themselves—Rappists, Mormonites, *et hoc genus omne*. The latest news announces that the Mormonites have adopted not only polygamy, but polytheism, and intend to institute animal sacrifices. Behold to what conclusions people have been led by the Protestant principle of every man's judging for himself the meaning of the Scriptures. Well may Catholics be thankful that they can look for truth to a Divine external authority, whose dignity and consistency constitute its most persuasive evidence to those still outside its pale.

THE EAST INDIA MISSION.

LABOURS, SUCCESSES, AND PROSPECTS OF THE ELDERS.—STATISTICS.—TRANSLATION OF THE BOOK OF MORMON AND OTHER WORKS INTO THE NATIVE LANGUAGES.

2 Jaun Bazaar, Calcutta, April, 1854.

President S. W. Richards — Dear Brother — With much pleasure I embrace the present opportunity of reporting the progress of the work of the Lord, in this part of the vineyard.

Since the account which I sent you on the fourth of October, 1853, there has been much done towards warning the people. Our labours have been vigilant and extensive. We have continued the distribution of Tracts in Calcutta, which has busily occupied the time of not less than five Elders, visiting the people from house to house, preaching and bearing testimony of the truth, for nearly three months, until the people have set their hearts against the message of salvation.

During the winter we delivered three courses of lectures. They were but poorly attended, the congregations averaging generally from six to eight, exclusive of the Saints. The papers have generally been silent upon the subject of "Mormonism," except the *Citizen*, which commenced an attack upon us. The editor, however, was honourable enough to admit of a rejoinder to the first two letters. He was then told by the clergy, "that a newspaper was not the proper place to discuss revealed truth," so of course his columns were closed against us. He refused to publish two communications from us.

It has been the studied object of the priests, since our arrival in this land, to prevent us from getting access to the people, which they have accomplished to their heart's desire, by sending to every military station throughout India, warning the people "to be aware of blasphemous Mormonism," and telling them not to receive us into their houses, nor read our works. And the people are so completely priestridden, that they dare not think and act for themselves.

Within the last few months, brother Meik has been rendering some assistance to a native *Mohsee*, (professor), in translating a portion of the history of Joseph Smith—that part of it embracing the coming forth of the Book of Mormon and the organization of the Church, also a sum-

mary of the first principles and doctrines of the Church, which are now nearly ready for the press. They will make a work of about one hundred and fifty pages Hindostanee. We have also commenced the translation of the Book of Mormon, which will take several months to complete.

Brothers Woolley and Fotheringham have been, for the last six months, in the north-western provinces, endeavouring to obtain a footing in that quarter. They went as high up as Kurnaul, a distance of one thousand miles from Calcutta, visiting all the intermediate stations, and in every place announced their meetings by circulars, placards, and the free distribution of tracts. At some places, a few people have come out to hear the brethren, for once or twice; at others, the people would not give them any hearing whatever. In this manner they have travelled, and visited and warned the people of Upper India, often having to live in old dilapidated buildings, and be exposed to all the inclemencies of an unhealthy climate, besides having to struggle against the bitter and cold-hearted prejudices of a corrupt and polluted people, until we feel justified in saying "they have rejected the counsel of God against themselves," and we leave the result in the hands of God.

Brother Hugh Findlay, I understand, designs publishing, at Belgaum, a treatise on the first principles of the Gospel, also the Book of Mormon, in the Marrattee language, if circumstances will permit.

Brother Ballantyne writes from Madras, March 6. Prospects were beginning to brighten with him and his brethren. During the month of February they baptized four. They have passed through many hardships in laying a foundation in that place. Surely the Lord is proving His servants as well as the people. The Branch in that place numbers about seven members and three Elders.

Brother M. McCune writes from Rangoon, March 4. Matters are rather at a stand with them for the present. Brother Willes is now with them, and will remain there for a little time, when I

expect he will be relieved by an Elder from this place. The Branch numbers eight members, four Elders, one Priest, and one Teacher, and has three places of preaching.

Elder Levi Savage, jun., has been in Maulmein, Burmah, for the last six months. He is studying the Burmese language, and he thinks the prospects are favourable for doing a good work with the natives, and expects to commence his labours soon.

The Branch in Calcutta numbers twenty-six members, five Elders, and one Priest, eight of which have been added by baptism within the last six months.

These reports show an aggregate of fifty-one members, nineteen Elders, four Priests, and two Teachers. Add to these about eight scattered members, and you will see the fruits of our labours in India.

As regards our future prospects, I can say but little, but trust in the Lord that we may be able to bring a few more to the knowledge of the truth in this dark and dreary land.

I am now making calculations to emi-

grate the Saints, agreeable to instructions given in the Tenth General Epistle of the First Presidency in Zion. We do not expect to sail before the next cold weather. In the mean time, by the help of the Lord, we will finish the translations already commenced, and publish them.

The Saints all rejoice in the blessings of the Gospel, and thank the Lord that we were ever sent to this land. They will hail with joy the day of their departure from it.

Brother Ludington arrived at Singapore the 1st of March, and expected to leave in a few days for Bancoek, the capital of Siam.

I must now close for the present, with a kind remembrance to brother Spencer, and all associated with you. Accept my kind regard for your welfare and prosperity. I remain, your brother in the kingdom of God.

N. V. JONES.

P.S.—Brother William Fotheringham will leave here for England as soon as the way shall open.

N. V. J.

APPOINTMENTS.

Elder James A. Little is appointed to labour in the Office, under the direction of the President of the British Conferences.

Elder George D. Grant is appointed to labour in connexion with Elder James Carri-
gan, Pastor of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder Edmund Ellsworth is appointed to labour under the direction of Elder John
Barker, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder William H. Kimball is appointed to labour under the direction of Elder Daniel
Tyler, Pastor of the London, Reading, Kent, and Essex Conferences.

Elder William G. Young is appointed to labour under the direction of Elder S. H.
Earl, Pastor of the Staffordshire and Shropshire Conferences.

Elder Joseph A. Young is appointed to labour under the direction of Elder John S.
Fullmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder John Chislett, President of the Kent Conference, is appointed a mission to Switz-
erland, to labour under the direction of Elder T. B. H. Stenhouse, President of the Swiss
and Italian missions.

Elder Thomas B. Broderick, President of the Wiltshire Conference, is appointed to suc-
ceed Elder Chislett in the Presidency of the Kent Conference.

Elder John Perry is appointed to succeed Elder Broderick in the Presidency of the
Wiltshire Conference.

Elder James Bond is appointed to labour under the direction of Elder Charles Smith,
Pastor of the Derbyshire, Nottinghamshire, and Leicestershire Conferences.

S. W. RICHARDS, President.

DANIEL SPENCE, Counsellor.